The Bombay Guardian.

VOL. XXVII.—NEW SERIES.—No. 9. SATURDAY, APRIL 30, 1881. Rs. 6 per annum in advance with Indian postage Rs. 7-10

PUBLISHED EVERY SATURDAY MORNING.

INTERNATIONAL BIBLE STUDY.

May 8th, 1881.——*Luke* II. 40-52.

"THE child grew." It was a genuine child, developing according to the laws appointed for human growth, free however from the hostile impediments connected with the inheritance of a sinful nature. There was an harmonious developement of the physical, mental and spiritual powers. It was a genuine, uncorrupted humanity in which the Godhead was to be manifested. As mothers ordinarily watch the signs of growth in their infants, so did Mary look day by day for signs of progress in her child. The child began to speak when children generally begin to speak; and began to walk at the time when children are expected to do this. While there was much to gladden and encourage the mother, we have not the slightest reason to believe that there was any thing preternatural about the infant Jesus. If the Gospel had been according to human ideas we should doubtless have had some surprising miracles attributed to the child, as we find in the apochryphal Gospels. "Waxed strong in spirit." This might be printed with a large S, as it is probably the Spirit of God that is referred to; the Spirit of God was present to bring about the right development of the child's nature. "Filled with wisdom." Mary loved the word of God and meditated therein day and night, and what occupied her own mind would enter into the first instruction given to the child. Passages of Scripture telling of the greatness and goodness of God were taught him as soon as he could learn, and were applied to his tender heart by the Holy Spirit. The praises of God entered into his first lispings, fulfilling the 8th Psalm, "Out of the mouths of babes and sucklings thou hast ordained strength." "And the grace of God was upon him." Grace was poured into his lips, (Ps. xlv.) Let not Christian parents fail to note that they may claim for their own offspring very much the same advantages that were enjoyed by the child Jesus. The Spirit of God will co-operate with their faith for the spiritual enrichment of their children as He did with Mary. The hereditary procilivity to evil is vincible by the Spirit of God promised to believers. Luke ii. 39.

"The child Jesus tarried behind in Jerusalem." 43. Jesus was twelve years of age. We can imagine the boyish interest with which he would make this visit to Jerusalem. The three great feasts were very important educational agencies for the Jews and their children. The infant Jesus had made himself well acquainted with the occasions and circumstances under which they had been instituted and would be guided by the Holy Spirit into a conception of their spiritual significance such as not many enjoyed. We cannot doubt that Mary and Joseph had obtained for him copies of the writings of Moses and other scriptures, either in Hebrew or in the Septuagint, probably the former, and that he had these dwelling richly in his heart. Did he at this time know what was meant prefigmratively by the sprinkling of the blood of the Passover Lamb upon the door-posts? We cannot say.

In God's good time, and doubtless at an early period, he got a glimpse of the pathway to the cross to be trod by him. Perhaps at this time the glories of the Messianic kingdom occupied the chief place in his attention. "After three days they found him in the temple." On the third day, two days having been spent on the road.

Let the Christian boy of twelve years take note of what it was that had chief attraction for Jesus. He was a genuine boy, no doubt, and would sometimes possibly join the companions of his own age in their plays; but he would take opportunities of speaking to them about the things of God so much more interesting to himself.

"Sitting in the midst of the doctors, both hearing them and asking them questions." He was among them not for the purpose of showing how much he knew, but from a desire to learn, to learn what the construction was that they put upon some things difficult of comprehension.

"And all that heard him were astonished at his understanding and answers." How many there are among professing Christians of the age of twelve, twenty-four, thirty-six, fifty even, for whom on every page of God's word there are unexplained passages, yet they do not ask any body for explanation of them. They are content to go on daily, learning many things about their business or about the events of the day, asking idle questions about this and that matter, but asking no questions about the unexplained Scriptures. Would it not be well to keep in memory the difficult things of Scripture, and when we fall in with some one that knows more than we do about the word, ask for explanation, and thus elevate the conversation?

"Thy Father and I have sought thee sorrowing." 48. They had feared lest he should have been lost to them."

"Wist ye not that I must be about my Father's business?" He would have had them exercise faith in him as one under the guidance of his heavenly Father, one whom God was preparing in various ways for his high mission.

"And was subject to them," 51. He learned obedience in the path of self-denial, and was content that God should determine his environments. He accepted unmurmuringly the daily monotonous routine of an obscure village, employing his blessed hands in manual work that any body else could have done about as well. All we know about the 18 long years that followed is that he increased in wisdom and stature and in favour with God and man. There would be much to engage for him the interest of men if not the admiration of thoughtful persons. He was free from selfishness and preferred others before himself on every occasion. He was well acquainted with the word of God, though he understood it very differently from the scriber and Pharisees. Some people perhaps thought he was lacking in energy, burying himself in Nazareth instead of launching out upon a life of action.

WEEKLY REVIEW.

—WE see advertised in a Home paper, the *Benefice Exchange Gazette*, a monthly giving information concerning benefices for exchange; 'the most invaluable guide for incumbents seeking an exchange.'

—LORD Hartington has been waited upon by a Deputation from the General Council on Education in India, urging the extension of educational privileges to the masses:

"While 90,000*l*. per annum was expended by Government for the education of about 3,500 under-graduates of the richer classes for lucrative appointments, the sum annually set apart for the elementary instruction of the children of the ryots and the poor generally in India did not yield 2*d*. for each child of school age."

The Secretary of State for India made a long non-committal speech, in which he displayed his sympathy with the course pursued by the Educational Department.

—WE are much obliged to the friend who has drawn our attention to some misprints that have crept into the pamphlet "Did Christ rise again?" The worst of these was discovered soon after the book had left the press, and was corrected in the greater number of copies. There is a grammatical mistake at the foot of p. 28. This friend says: "My dear Guardian, is this a lapsus you have been guilty of at the top of p. 34? You say the fact of 'Jesus' appearing to Peter is no where mentioned in the Gospels. What then do you make of Luke xxiv. 34. 'And hath appeared to Simon.' The natural supposition, is that this was Peter." Our correspondent is right and the pamphlet is wrong. The pamphlet should read thus: "There is an indirect reference to this fact in Luke's Gospel, but we have no account of the interview."

—THE *Times of India* informs the *Indu-Prakash* that there are some laws which are not meant to be enforced, and that the law concerning Lotteries, just enforced against the Umbala Sweep speculators, and the law against Sunday trading, are among these. Perhaps our Native friends would be glad to have some *indices* by which they might be able to identify those laws which were meant to be enforced, from those which were not. It will often happen that the subject will have different ideas of morality from those of the ruler, and would be tempted to believe that laws opposed to his ideas are the ones that are not meant to be enforced. It is certainly most desirable that there should be some understanding between the governors and the governed with regard to this matter, if collisions are to be avoided.

ASIATIC SOCIETY MUMBAI

—The following remark occurs in a recent number of *Les Missions Catholiques*, the organ of the Society for the Propagation of the faith :

"If our contributions increase we shall be able to open a Catholic school at the side of each Pretestant school. *This must be our policy in every Christian settlement.*"

That is to say, the great aim of this Society for the Propacation of the Faith is not to reach the heathen, the unevangelized, but to oppose Protestantism. The money contributed for Missions is to be applied to the establishment of schools, not for the conversion of the heathen, but for the indoctrinating of the children of Chr. parents with Romish ideas. For instance, there is ths St. Xavier's College in Bombay on the Esplanade. It is attended by a large number of scholars, Hindu and Christian, who receive instruction from about ten different priestly professors ; but the Hindu and other Native boys are not required to learn the Bible or receive Chr. instruction. Doubtless this College figures largely in the reports of Mission work in Bombay supplied to the Society for the propagation of the Faith.

—We hear with much regret of the death of the Rev. Mr. Hull of the Am. Presb. Mission, Kolhapore. He went home two years ago, in shattered health. We have not yet received particulars concerning his death. He arrived in India in December, 1872. The Mission sustains a great loss in his removal.

—We are sorry that Mr. Bradlaugh should be excluded from the House of Commons by mere technicalities. There are scores of M. P.'s to whom an oath is of as little significance as it is to Mr. B. He has been elected and re-elected by the people of Northampton and they have a right to be represented by him if they choose so to be. Of course his action in Parliament will not merely affect his constituents, bnt the entire population of the United Kingdom, and the House of Commons has some constitutional rights making its sanction necessary for the admission of the elected candidate. Still, it seems to us unfortunate that he should be excluded on the ground of an oath that so many members have regarded as a mere form. These repulses will tend more to strengthen his influence with the people than any thing he might do as a member of the House would.

—At the Exeter Hall Jubilee, addresses were made by the Earl of Shaftesbury, the Archbishop of Canterbury, Mr. S. Morley, Earl Cairns. Dr. Oswald Dykes, Canon Fleming and others. The following weighty words were by Earl Cairns :

"Earnestly and affectionately I would say to every young man who hears me, that true and vital religion is not merely a bond which binds together an Association or even a Church, but it involves and requires in each individual a separate, real, personal transaction between the individual and his Saviour. And until that transaction is adjusted and settled satisfactorily, there can come to that individual no real peace, no real happiness, no real energy for that which is good, and no real power to resist that which is evil. All else is nothing in comparison with this. Your advancement in life, health, recreation, trade, business, reputation in society, the esteem of your fellow-men—all these things are important in their way, but they are absolutely, literally nothing in comparison with the answer to this all-important question : Am I not merely a Christian in name or a member of a Christian Association, but have I a real, individual, personal knowledge of Christ as my Saviour and my Lord ?"

—We have seen a private letter from Melbourne, the writer of which speaks in glowing terms of the impression made by the Inskip evangelists. At one of the meetings sixty young persons were said to have been brought out into the light. On the first Sunday evening, when Mr. Inskip preached, the church, which holds 3500 persons, was packed to its utmost capacity. Mr. & Mrs. Inskip had had great joy in meeting the relations of friends whose acquaintance they had made in Bombay.

—The Zenana Mission cause in Bombay has sustained a great loss by the departure of Mrs. Fallon, Miss Fallen, Miss Mallock, and Miss Schwarz. These ladies have been for years very earnestly and faithfully visiting the families of those Native gentlemen who consented to it, and have conducted or superintended schools for those ladies who were disposed to attend them, besides carrying on a Normal School for ths daughters of Native Christians. We had the pleasure of reading an address presented to Mrs. Fallon, the Superintendent of the Mission, by the girls of this Normal School, setting forth in very appropriate language their appreciation of the kindness constantly shown them and the earnest efforts for their improvement. Mrs. Fallon has been asked by members of her family in England, now for the first time in some years reunited, to resume her position at their head. Miss Fallon and Miss Schwarz are seeking the renewal of impaired health, and it is hoped that they may return to resume the important work in which they have been engaged. We understand that Mrs. Deimler becomes Superintendent of the Zenana Mission in Bombay. The premises in Mazagon have been given up, and we believe the Wantage sisters are to take up their residence there and carry on schools for English and for Natives. The Zenana Mission will occupy a bungalow in Girgaum. Several ladies are expected to join it.

Mr. and Mrs. Jackson of the Money School also left by Thursday's mail on a visit to Europe.

—Crowded meetings of the Parsees have been held this week, night after night, to consider the matter of religious education. The conviction apparently prevails that their children should not be allowed to grow up without religious education, but there seems to be an equally strong feeling against allowing the *mobeds* (priests to give this instruction). Here is an extract from the report of Thursday night's meeting :

An old mobed rose and said he had very long been a teacher in Sir Jamsetjee School. His duty was to teach the principles of the religion to the boys there. But no boys would listen to him ; none attended his class. At last, when his position was reduced to that of a preacher in the desert, he sought to compel attendance. But, then, parents came to the aid of their children, and asked him not to make his teaching compulsory. Nay, one Parsee went the length of quarrelling with the mobed and said he would lodge a complaint with the secretary of the Parsee Punchayet if the speaker should persist in compelling his child to attend the religious class. (Loud laughter.) The Parsees were willing to spend any amount after the secular education of their children, but ask them to part with four annas to purchase a book on the religion, and they would tighten their purse-strings, and refuse to pay a pie. (Loud applause.) It would, therefore, be seen clearly that religious apathy was general among the Parsees, and it was idle, under such state of things, to ask only the Shettias to bestir themselves in the matter. (Cries of bravo, and cheers.)

Another mobed was received with a storm of hisses and cheers, and with loud laughter, whereupon he said :—"I tell you that one mobed is just as good as one hundred *behedeens* (the laity), nay, the collective wisdom of the whole Sabha connot surpass him." (Loud laughter and ironical cries of bravo.) "I challenge any member of the Sabha to tell me the meaning of the word *kusti* (the sacred thread). There are doctors and pleaders in the Sabha, do they know anything of the religion ?" (Loud laughter, hisses, and cheers.)

The Chairman intimated that the Government were not unwilling to introduce moral education into their schools, and seemed to think that the Gordian knot might in this way be untied or cut.

—The Roman-Catholic organ at Calcutta seemed to think that the substitution of rice and water for bread and the fruit of the grape, by Brahmists, in the Lord's Supper, was legitimate from a Protestant point of view. He will find in the last number of the *New Dispensation* something to interest him. The editor of the *N. D.* avouches his acceptance of the doctrine of transubtantiation, but limits it to the actual bread that Christ held in his hand at the time of the institution.

What Christ himself actually touched and blessed and sanctified was immediately transformed into his own Substance, into his Flesh and Blood, and as such became fit for absorption and assimilation into the system of his disciples. But surely we cannot say the same of ordinary bread, such as can be had in the bazar. It is not Christ's flesh; no amount of imagination or sophistry can change it into his body.

In transubstantiation we lay the foundation of life in Christ. But let us take care that we do not apply to any other than the bread and wine touched by Christ the memorable words "this is my body, this is my blood." To do so is imagination, and has no warrant in Christ.

The Romanists insist upon a strict literal interpretation of the words of Christ. Well, let them be consistent. The transubstantiation could only relate to the bread and wine then present. The Editor of the *N. D.* manages to accomplish a circle, and presently we find him saying :

We purchase from the market unsanctified bread. And we ask it,—art thou Christ's body? It says, no. Then we proceed to change it, or as the expression is, transubstantiate it. How? By faith and prayer. Verily these have power over nature, and can transform physical elements into spiritual forces. So by means of these we change ordinary bazar bread into Christ's body. We humbly ask God to send the spirit of Christ into the bread, that is, his meekness, his self-denial, his communion and his righteousness, so that when we eat it we may eat these Christ-forces and naturally absorb them.

The writer does not seem to distinguish between Christ's body and His Spirit. To receive his spirit in connection with a believing reception of the elements is one thing, to masticate and feed upon his body is another.

UNITED STATES LETTER. No. I.

C. P. HARD.

The political sky of this nation has been full of great lights during the recent days. The retiring President, Mr. Hayes, had administered the government for the last four years with an honesty and purity which will never be forgotten in the making of history. His wife had by noble act placed herself in

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

the front rank of reformers, by expressions of sympathy with every good cause, especially that of temperance, total abstinence from all that can intoxicate. The silly statement, made by cynical critics in politics and morals, that the withholding of intoxicating liquors from state dinners was because of parsimony, illustrates the declaration of the Bible that they who will live godly in Christ Jesus shall suffer persecution. The position maintained by the White House (President's residence) on this great question has been the cause of joy to the majority of the people, for they are total abstainers.

Miss Frances E. Willing, president of the Woman's National Christian Temperance Union, has, with other ladies, visited the new head of the Republic, Mr. Garfield, to present to the White House, with his consent, a large picture of Mrs. Hayes to hang in those national apartments, in remembrance of her heroic example for total abstinence. He received it with thanks. The papers report to-day ex-President Hayes has remarked that he believes that liquors will still be excluded from the tables of the White House. Mr. Garfield told the ladies that he should do all he can to oppose intemperance.

The inauguration of the President was brilliant and the military national volunteers figured prominently. Crowds were there from various parts of the Union. The address of the new National Magistrate was scholarly and noble, like the man, declaring for purity, economy, the overthrow of the polygamy in Mormonism, the enlargement of our commerce, civil service reform, and on all his efforts he invoked the blessing of God. I suppose that you know that he is a preacher; that is a lay speaker and leader in Campbellite meetings.

He has selected a splendid working cabinet, combining the various shades of opinion and alliance among the Republicans. Old statesmen say that they have not known any administration to start off so smoothly.

Buffalo, N. Y.

GOD'S ORDER.

VII.

FINANCE.

7. *God's Covenant requires Voluntary Contribution for the Promulgation of the Gospel.*

A. The requirement is supreme :—

Prov. 3 : 9, 10; Matt. 6 : 33; Mark. 12 : 30; Acts 4 : 34; 1 Cor. 16 : 2.

B. The reward of accepting it :—

Mal. 3 : 10-12; Luke 6 : 38; 2 Cor. 9 : 5-13; Heb. 6 : 10; 13 : 16; 1 Tim. 6 : 17-19; Phil. 4: 18, 19.

C. The penalty of refusing it :—

Matt. 10 : 7-15; Luke 10 : 3-12.

No man may make merchandise of the gospel : "Freely ye have received; freely give." No man may proclaim the gospel according to contract; because there exists no power to bargain the gospel *quid pro quo*: "Thou shalt speak my words unto them whether they will hear or forbear"—Ezek. 2 : 7.

No partaker of gospel benefits may excuse himself from supporting the faithful Christian ministry : "For the workman is worthy of his meat." Hearing the gospel obligates a reciprocation: "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?"

The gospel is not an article in trade. It is above the accidents of the money market. It is the proclamation of God, the Eternal King; and mankind must obey on pain of endless damnation.

Gospel finance coincides with gospel salvation. A deteriorated, or corrupted, gospel fails to save the people from sin and renders *direct*, voluntary support irksome; hence, the novel and unscriptural methods employed by some, to raise needed funds; such as lectures, theatrical exhibitions, social parties, dancing parties, games, fairs, festivals and lotteries, &c.

These methods are fraught with injury to Christianity :

1. Because they apparently show a concession that the Gospel is not worthy of support; and therefore it needs the additional means of enjoyment to secure the needed funds.

2. Their use discloses an assumption that the public do not esteem the gospel worthy of direct support. Such an *assumption* is a wrong against society and a sin against God. If there exists *in fact* such want of esteem, the gratifying of it makes, the church "partaker of other men's sins." 1 Tim. 5: 22.

3. The use of such methods makes the gospel, for support, dependent upon gratifying the intellectual, social and physical tastes; thus exalting the natural over the spiritual functions to the degradation of the moral sense. God has ordained that "They which preach the gospel should live of the *gospel*" (1 Cor. 9 : 14), and not of comedies, pleasure parties, fairs and lotteries, &c.

4. The practice is contrary to the spirit of Christianity. Every one who has been impressed with the Bible recoils from the practice. It needs some repression to get the conscience down to that low level.

5. The use of these unscriptural methods betrays a distrust of God to protect and support his church according to his word.

6. Their use is a direct ignoring of God's revealed plan (1 Cor. 16 : 2) which plan always secures all necessary funds.

7. The continued use of these unscriptural methods must result in the destruction of all true piety; for genuine piety heeds the word of God, and cannot exist in violation of it. "If ye continue in my word then are ye my disciples indeed."

"He that is of God heareth God's words: Ye therefore hear them not, because ye are not of God." Jno. 8 : 31, 48.

The abandoning of the Scriptural method of finance for that of worldly pleasure and making merchandise of the gospel always indicates an apostate church. "The priests thereof teach for hire and the prophets divine for money; therefore shall Zion for your sake be ploughed as a field and Jerusalem shall become a heap." Micah 3 : 11.

The general decline of spiritual power on the introduction of these novel methods, of finance, is inevitable. If God's word respecting finance can be ignored, then his authority concerning anything else may be set aside. And this opens the way to general infidelity.

As in the apostacies of ages gone by, so now, the introduction of secular instrumentalities into the church degrades and disorganizes it.

"Wherefore, as I live, saith the Lord God; surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also *diminish* thee; neither shall mine eye spare, neither will I have any pity."—Ezek. 5 : 11.

The conquering Church of the golden age uses only heavenly agencies and instrumentalities (Psa. 126 : 1, 2; Rev. 19 : 1—24.)

The clearness of the divine requirement leaves no room for doubt: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16 : 2.

1. It must be done *regularly*—"Upon the first day of the week."

2. It must be done *universally*—"every one of you."

3. It must be done *deliberately*—"lay by him in store."

4. It must be done *proportionately*—"as God hath prospered him."

Such a contibution is a "sacrifice acceptable, well-pleasing unto God. But my God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. 4 : 18, 19.

S. P. G.

NOTICES OF BOOKS AND REPORTS.

"THE forty first report of the Basel Evangelical Missionary Society in S. W. India for 1880." This is a bulky pamphlet of about 100 pp. The Mission Districts embraced are Canara, Coorg; S. Marathi; Malabar Coast; Nilagiri. The ordained missionaries are 50 in number and the lay brethren 19. There are 8 ordained Native pastors; total number of Native agents, 206. There were 167 heathen adults baptized last year. Number of communicants on the 1st of January last, 3727. The time and strength of the missionaries have been much absorbed by the congregations and schools. We suppose the day is not distant in this mission when the care of the churches can be largely committed to well trained and competent Native pastors, supported by their own flocks. In the Catechists' Seminary at Mangalore there are 28 pupils. The curriculum of study embraces Pastoral Theology, Exegesis of Scripture, the Greek Testament, and other branches. The Report says :

We close the year with twenty-eight young men, whom we commend to the converting influence of God's Spirit and the intercession of our friends. May the Lord grant us men according to his heart, with tongues touched by the live coals from His altar, to proclaim the glad tidings of salvation, because necessity is laid upon them.

As regards public preaching to the heathen, the Report says :

More has been done during the past year than in former years by our European Missionaries and Native Assistants in thus publicly preaching to the heathen, not only in Canara and South-Mahratta, where the different movements have gradually subsided, but also in Malabar, where our Missionaries have been struggling hard to disentangle themselves from serving at tables.

At Palghaut :

"An opposition-preacher has brought out a small tract called "The Dawn of Spiritual Light" 8vo., 77 pages, in which he attacks Christianity, calls it a "contemptible religion," misinterprets many passages from Scripture which he quotes, and sets up a new-fangled Hinduism which he attempts partly to support from the Bible. We were repeatedly called upon to refute the contents; we, however, pointed the people to the Bible which is being bought here and there.

If we are not mistaken, this is the first attempt in Malabar on the part of the heathen to throw down the gauntlet to Christianity. Yet he is no Malayali, but, as far as we can learn, a Tamil Pattar who is said to have come from some Mission in the South. His little book is very superficial, full of clap-trap reasoning without any religious earnestness; and we take comfort that such productions will only bring the Bible and Christianity more into notice.

There are Anglo-Vernacular Schools at five of the stations. Altogether 68 schools; 3288 scholars. Of the catechumens the Report does not give a very good account. They are slow in mastering the lessons which they are required to get before being baptized. After all, it is the province of the Holy Spirit to teach these things effectually. "No man can call Jesus Lord but by the Holy Ghost." It is a great point when an enquirer gets hold of the fact that the Spirit of God is willing to reveal to him the glory of God in the face of Christ, when he makes a full surrender of himself to Christ to do and suffer all his will. In this connection the report says appropriately:

The chief care is, and ever must be, to aim at the conversion of sinners to the living God, so that they may know in whom they believe, and be able to say "I believed, therefore have I spoken."—Not that we are sufficient of ourselves to do this, our sufficiency is of God. Oh, for more Divine power to bring souls unto Him! This round of instruction, we know, is sweet to many a one, and the joy at the dawning of God's love upon sinful souls, followed by the first signs of spiritual life, can only be compared to that of a fond mother watching keenly the development of her child, as its mind gradually unfolds itself, revealing daily new beauties to her eager gaze. Then instruction becomes a pleasure to both parties. It loses the character of mere routine; the hours of instruction are eagerly looked forward to; the Word is gladly received, falls into fertile soil, and brings forth fruit abundantly. This is especially the case with such as we have above referred to, who come for the sake of Christ and their own salvation, and not merely because they happen to be in need or distress.

We hope to place some further extracts from this Report in our columns. The total expenditure of the Mission in 1880 was Rs. 214,941.

"*The Indian Evangelical Review* for April, 1881." This number of the *Review* reaches us in good season, and we congratulate the editor upon the table of contents, which is as follows; Art. i. The Opium Trade. Rev. H. U. Weitbrecht. ii. Mission Funds; Ram-Chundra Bose. iii. A Survey of Missions; H. P. Parker. iv. Missionary Co-operation. v. Primary Education in Bengal. vi. Opium; A Calcutta Missionary. vii. The Great Commission; Rev. J. Clay. viii. India's immediate Conversion; Rev. H. Mansell. ix. Notes on the Indian Marriage and Divorce Laws. x. Notices of Books. xi. Notes and Intelligence. We have rapidly gone through most of these, and shall have something to say about some of them when we have had time to read them more carefully.

"Report of the Bombay Auxiliary of the British and For. Bible Society for 1880." The Rev. Mr. Shirt of the C. M. S., Hyderabad, Sind, has been for years, as his other missionary engagements permitted, translating the SS. into Sindhi. The Rev. Mr. Burn, if we remember rightly, made a beginning in this good work; but almost the entire labour of translating the New Testment has been accomplished by Mr. Shirt, who is now engaged upon the Old Testament. Ecclesiastes, 1st and 2nd Samuel and a portion of Isaiah are his tribute for 1880. In Bombay a subcommittee are engaged in the revision of the Marathi Old Testament. The parent Society continue their liberal aid to the Bombay Auxiliary. The issues from the Bombay depot last year amounted to 12,936 copies of Scriptures and portions. The Rev. Mr. Gladwin's Book-carriage work was the means of getting a good many copies of the word of life into circulation. Eight Colporteurs were engaged in promoting the circulation at different points of the Presidency. Proceeds of sales, Rs. 2,647; contributions, Rs. 1,811.

"From Nature to Christ." Four Lectures delivered to educated Hindoos by the Rev. Rev. E. F. Brown, M.A. of the Oxford Mission, Calcutta. Duty, Religion, Theism and Christianity constitute the subjects of these Lectures. The Lecturer has evidently thought much upon the matters discussed in these Lectures, and has carefully sought to make himself acquainted with the state of mind of his hearers, that he might approach them on their most accessible side. We think he has erred in giving them credit for a greater eagerness to know the truth than really possesses them. "If any man wills to do the will of God," desiring it above all things, it will not be long before he will have found out that that will is embodied in the teachings of Christ. The word of God is self-evidencing to one whose aim is to know and do the will of God. Where the adoption of certain views involves the sacrifice of ease, position, reputation &c., there is a foregone determination in the mind not to recognize those views as obligatory; and every man who consents to sacrifice all worldly good in order to be conformed to the will of God, shows plainly that he is taught of God. Our Native friends need not think that we are aspersing them when we tell them plainly that they love darkness rather than light, for we say the same thing of Europeans, aye, of European savants. Not that they love all darkness or hate all light; but when the alternative is between salvation through the blood of the Crucified One, and a system that exalts humanity, men reject the counsel of God. These lectures contain many valuable and suggestive thoughts that might, by the blessing of God, be very helpful to persons such as we have indicated, desiring above all the knowledge of God's will.

In the Lecture on Theism, Dr. Martineau is quoted with reference to the revelation of God made, 1, in Creation, 2, in the conscience of man, 3, in Christ. With regard to the two first of these revelations, what have they really done for man in the way of bringing him to God? They have not hindered men of all countries and times from adopting systems of the most abominable idolatry, in which the gods are assimilated to devils. This one fact alone shows that these revelations are utterly inadequate to the needs of man. Referring to the opinion that Nature and our own conscience tell us enough about God for our own guidance, the lecturer says:

"It is comparatively easy for us to think this, for we live surrounded by a public opinion that has been formed under the belief in another revelation, and which therefore can for the present to some extent take the place of it. As a matter of history it was an ideal human character which has raised the standard of right and wrong among all European and many other nations to the point which it now occupies; as a matter of history it was the believed—if you like, the supposed—revelation of God which came by Christ, which has supplemented, elevated and fixed all our present ideas of God and duty."

In concluding this Lecture the writer says:

"If there be a God and if He can be in any degree known, is it not the irredeemable duty of each one individually to press on to know him?"

In the last lecture the writer says:

"We know whom we have believed. He is not now to us the conclusion of an argument, but the power of a new life. We cannot offer you full satisfaction for all your intellectual difficulties; but if your end is not knowledge but practice, we can offer you light sufficient to live and die by."

"Report of the London Mission, Belgaum for 1880." At the beginning of the year the Rev. Mr. Lemare was transferred to Salem, leaving Rev. Messrs. Hawker and Smith in charge of the work of the Belgaum Mission. Mr. Hawker paid 400 visits to villages of the hills in a certain district near Belgaum. He says:

The inhabitants of these have the reputation of being bold highwaymen and daring cattle-stealers. Most of these villages I have visited. The people are intensely ignorant. No school was found in any of their villages; but the arrack-still or the toddy-shop flourished in nearly every one, however small.

The magic lantern was used to bring the facts of Scripture before their eyes:

The utter absence of desire for spiritual good among the masses of Hindus impresses itself more and more painfully on one's mind, as a more intimate acquaintance with their thoughts and motives is gained. No people, perhaps, have more gods, or a more ostentatious worship; yet nearly all their worship is for present worldly good, 'They worship Hanama for cakes, and Lakshmi for fowls and sheep,' and other gods for good crops, large profits, children, and deliverance from various forms of evil. They will even come to a Christian place of worship sometimes, because they suppose it will bring them "good luck." One of the most regular attendants at our Sunday services in the home-station is a rich and and keen tradesman who, it is feared, has no other motive than the preservation and increase of his prosperity, which he thinks is in some way or other connected with his coming to the Christian service. For the pardon, righteousness and eternal life which Christ offers, they have no desire.

The Rev. Paul Shivalingappa is pastor of the Church at Bail Hongal. All the members of the congregation are self-supporting. Rev. J. Mahantappa, pastor of the Belgaum Church, has to speak of a painful feud in the church originating in a dispute between two women, and terminating in the removal of some from church-membership. The Church-members in this Mission number 52. Progress is reported in the Anglo-vernacular school and in the direction of female education.

.... Truth and love are two of the most powerful things in the world; and when they both go together they cannot easily be withstood

.... Where science speaks of improvement, Christianity speaks of renovation; where science speaks of development, Christianity speaks of sanctification; where science speaks of progress, Christianity speaks of perfection.

The Bombay Guardian.

SATURDAY, APRIL 30, 1881.

THE WRATH OF THE LAMB.

The wrath of the Lamb is wrath divine against those to whom the Gospel of "the Lamb of God that taketh away the sin of the world" has been offered without being embraced, or partially and nominally embraced, not really and fully. The expression "The Lamb" draws our attention to the self-surrender made of himself by Christ into the hands of sinners during the last twenty hours of his life. This last day of the Son of Man was like a thousand years as respects the agony endured. Jesus was the embodied truth of God and it was the treatment that the truth of God was experiencing in him that constituted the bitterest element. He was invested with all the rights of the throne of God, and every class of society came forth to make war upon him as though no rights but theirs were to be recognized in this world. He was as a Lamb led to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth. Having infinite power he allowed the meanest of men to spit upon him, smite him, mock him, scourge him, bind him, drag him through the streets, hoot at him, prefer Barabbas before him, and crucify him. When the Gospel comes to a man, he is, as it were, taken to Gethsemane, Calvary and to the open sepulchre of Christ. He sees how men stand affected towards him whom God hath exalted above all principalities and powers to his own right hand, and is bidden to make his choice and side with Christ or with the crucifiers of Christ. And every man to whom the Gospel comes does take sides either with Christ or with his enemies. Not to yield himself to Christ is to determine that his place is among the crucifiers of the Lamb. Jesus is still the Lamb, showing his pierced hands and feet to men day after day, and dying daily through the daily renewed indignity of their neglect. Love divine stands at your door and knocks, and stands and knocks, and is crucified afresh by your preference of the honour that comes to you from the crucifiers, to the favour of the crucified. Because he is the Lamb of God interceding for his enemies, you are spared from day to day and nourished and prospered and made comfortable; yet you go on saying virtually, Crucify him, away with him. But now what is meant by this awful expression, the day of the wrath of the Lamb? it is elsewhere spoken of as the righteous revelation of the judgment of God. The judgment of God is contained in the teachings of Christ, attested to the last jot and tittle by God's raising of his Son from the dead to his own right hand. "My word shall judge them at the last day." "Blessed are the poor in spirit, the meek, the pure in heart, the merciful, the peace-makers, those who have grace to keep the commandments as expounded by Christ in the Sermon on the Mount, who have the faith that is so prominently set forth there, who hear these sayings and keep them. At the last day he who spoke those words will be seen at the right hand of the divine Majesty and they who have not followed that standard of holy living will see their own condemnation in the exaltation and glory of Christ. I rejected him; I neglected him; I forgot his invitations; I took liberties with his words, correcting them with my own ideas, and modifying them to suit my own convenience; and God has given him the supreme place in heaven. That proffered love which I have made so light of, refusing to commit myself to it, God so inestimably appreciates that He has glorified Christ with himself. I thought it scorn to give up the miserable rags of my own righteousness, and accept as my sole ground of confidence the righteousness of the Son of God, the purchase of his propitiatory death; and now I see myself to be the guiltiest of sinners, having been daily sinning *in excelsis*, by refusing to exchange my guilt for the righteousness of the Son of God. The gracious words of invitation that fell from his lips, bidding me come to him and take his yoke upon me, pierce me like swords of fire. In rejecting his tender words, I rejected divine love approaching me in the only way in which it could find access.

The question is asked, "Who shall be able to stand" in the day when the wrath of the Lamb is revealed from heaven? If that day were immdiately to dawn upon the world, it is certain that there are multitudes whe would not be able to stand, having heard the Gospel of the Son of God without submitting to it. Many who now address him daily in the language of prayer, who call him Lord, Lord, claiming to be his disciples but preferring their own will to his, when convenience, safety or worldly honour seems to be on the side of their will and not his. They did not allow themselves to question the fact that he was their Saviour, and fancied perhaps that they were honouring him by this unshaken confidence; but it was confidence in their own ideas and not in his words; a confidence that maligned him by representing that there was mutability in him, and that he did not absolutely require of men that they should obey him, if they only professed abundantly to be his. How vast the number of those who call themselves Christians in the world, who make Christ's word give way to their own convenience; who with their lips honour Christ in the assembly of his people and carefully eschew all reference to him in their daily occupations. What multitudes are called by his name who rely upon their own efforts, their own resolutions, their own moral force to keep them in the presence of temptation, and give the credit of victory to themselves, instead of letting him be their Saviour in the hour of temptation, saving them from self-complacency at the same time. All those who have accepted of an accommodated Gospel, in which truth and error are very delicately blended, in which the commandments of men (priests, popes or councils) are intermingled, and the salvation of sinner, made to depend as much upon the earthly ministrations of the priest as upon the heavenly intercessions of Christ, how these will be able to stand, any more than the similar perverters of Judaism were able to stand before him at his first advent, does not appear.

Thank God, some *will* be able to stand. They who at the cross of Christ learned the lesson of man's moral ruin and irremediable bankruptcy, repented of their sins, repudiated their good works and made a covenant with God never more to be his rivals in righteousness, found out that there is none good but One, and put their trust in him who tasted death for every man, and went on trusting in him for the ability to do what is pleasing in his sight: these, no matter how ignored or despised by men, these will be able to stand. They will not be overwhelmed in the day of the revelation of the wrath of the Lamb, for they have been daily in the habit of recognizing Christ as upon the throne, have daily and hourly viewed him as their King, presenting their bodies a living sacrifice for the doing of his will. The very principles on which judgment will be administered in that day are now present with us, plainly written in the Gospel. The truths that will be then seen on the great white throne in the person of the Lord Jesus Christ, are the very truths that sustain the spiritual life of the Christian to-day.

APOCALYPTIC SKETCHES. XXXIII.

"And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Rev. xv. 1.

The reader will take note that Ch. xii. commences with the words: "And there appeared a great wonder in heaven." The word there translated *wonder* is the same that is translated *sign* in xv. 1,—'*semeios*.' The expression 'another sign' would appear to look back to the 'sign' of ch. xv. There we saw the Church of Christ travailing in pain to bring forth the man-child that should rule all nations. Here we have seven angels commissioned to pour out the seven last plagues, fulfilling the wrath of God until the day of the full revelation of the righteous judgment of God.

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast and over the image, and over his mark, and over the number of his name stand on the sea of glass, having the harps of God."

Our attention is here called to those who have been enabled by the grace of God to get the victory over all the influences of a corrupt or vitally defective Christianity and take their stand upon the word of God, pure and simple. To the eye of carnal men and corrupt Christians, they who take up the position of entire devotion to the will of Christ and simple reliance upon the favour of Christ, seem to be walking forth upon the sea; like Peter when he attempted that midnight to walk upon the dark and troubled waters of the sea of Galilee; they seem like men who are choosing death rather than life. They separate themselves from all that men consider essential to safety, and the world and the world's church look upon them as marching into the jaws of death. But as Peter, so long as he kept looking to Christ, was able to walk upon the sea; it was like glass boneath his feet; thus is it with those who by faith get the victory over the unscriptural teachings of pseudo-Christianity, and over the erroneous teachings of those Churches that are true Churches, but are too much like the churches addressed in the seven epistles of Rev. II and III. The reformation was by no means completed in the 16th century; many precious truths were then laid hold of; but there were others that could not be apprehended for a time, even by those who throught they were in all things following the word of God. We have seen in the

course of our study of these prophecies, that what chiefly hinders the manifestation of the glory of Christ in the churches that bear his name, is the tendency to trust in something besides himself, especially to trust in alliances with the State, whereby the Church is placed to some extent, more or less, as the case may be, under the direction of those who are not swayed by the principles of the Gospel. The Church of Christ cannot be seen in her appropriate and true glory, so long as she is not trusting solely to Christ for the wisdom and the power and the methods and the supplies necesary for the furtherance of his kingdom. If we are right in our belief that the Lord Jesus seeks to have his church delivered from all other rule except his own, so that he may be sole Master in the Church, it is obvious that the principle of the Alliance of Church and State is one that the Church needs to be delivered from. There may be establishments where the evil seems to be minimized, and where the evangelical portion of the Church is but little hindered in its devotion to the Master. But in those very churches the secular elements are seriously hindered from attaining to a true faith in Christ, by the dependence in which the church is placed upon the Govvernment and the public treasury. The church is then most according to the mind of the Master when she is most absolutely dependent upon him for guidance, for ability and for resources. In the 16th and 17th centuries there were Christians in Europe who found themselves seriously hampered in their loyalty to Christ by the legislation laid upon the churches, and who found it necessary to abandon themselves to barques that would convey them to the uncultivated shores of America.

"And they sing the song of Moses, the servant of God, and the song of the Lamb." The song of Moses is that which was sung by Moses and the Israelites after passing triumphantly through the Red Sea. It is a song that gives to God all the glory of the deliverance so marvellously experienced. The Song of the Lamb here associated with it would naturally partake of its characteristics. The Israelites went forth from a land of plenty into the desert. Well, the Puritan and pilgrim fathers found it necessary two centuries or more ago, to forsake the countries where their fathers had lived and go across the Atlantic to the wilderness of America, seeking a place where they could worship God according to the dictates of their consciences. They found out by their own happy experience that Christ was all-sufficient to them. Without State alliances, without public funds, without the protection of the State, they made it evident to all the world that they could not merely carry on the public testimony for the Lord, but could do more in the way of supplying church-edifices and a Gospel ministry than had ever been witnessed in countries where the power of the State and the national exchequer supplied the needed guarantees of ability to move forward.

REMINISCENCES. CXIX.

DIARY, New York.

June 4th, 1846.—We depened on faith for our knowledge of one another. My friend is not that body which I see, that voice which I hear, those looks that meet me, that conduct which interests me; but he is something of which these are evidences. His body, voice, looks, motions, may die and be no more; but he will still be himself, still have his present character, still be what I love and admire. Faith is admission upon testimony. Upon testimony only we found our belief of another's character. How unembarrassed is the operation of this faith, as regards our friends. It is as though we actually saw their spirits and characters; we are satisfied with the evidence. Now evidence may be of different kinds, while it is equally perfect. Jesus Christ, when in the flesh, could only be known by faith; now that he is in his word, he must be so known; and his word is no doubt a more abundant testimony and revelation than his person itself was. Let our conversation be in the word of God, as much as it is with living men, and we will know more of God than we do of men. Christ is in his word. After saying, 'I am the life; except ye eat my flesh there is no life in you;' he says, 'My words are spirit and are life.' When he says, 'Abide in me and my words in you,' he means the same as when he says, 'Abide in me and I in you.' He is the Life and he is the Word. 'He that receiveth you receiveth me.' 'The Scriptures are they which testify of me.' They are the body, the vehicle, the exponent, of our divine Friend. 'The truth shall make you free;' 'the Son shall make you free.' Just so far as the words are spirit to us, they give life to us.

Every day seasons of transporting communion with the Redeemer. Last evening I was greatly melted before the Cross. Reading the Scriptures in course too exclusively, I sometimes remain too long away from Calvary. I feel now my loss. It is of vital importance to spend frequently, long seasons continued through successive days in as great isolation as possible with the Lamb of Calvary. There is the great fountain-head of transforming influence. There is the great repository of divine power. There is the hope of the world. There is the place of miracles. It is by being crucified with Christ that we are to be conformed to him. If we leave him not alone there, he will leave us not alone here. There is something for every one to learn there and there only. Yes, every individual may there find something new, having reference to himself exclusively, and which not all the ministers in the world could tell him. There Pauls and Luthers are made. There we have life and have it more abundantly. We have abundance for ourselves, and super-abundance, for others. Some are never alone at Calvary. We must be alone there. We make the most rapid advances in the knowledge of a friend when we are much alone with him. It takes time in order to be alone with the Crucified One. There is so much in our minds which the Lamb must take away before we can truly be in exclusive and confidential communion with him. Our minds filled with everything but Christ, will not part with this everything, even at the cross, unless we remain long there. Many never remain long enough to be really alone with the Saviour, and so continue in dreadful ignorance of him. We must stay there till we realize, and, having realized, we must feast long upon the idea, that he is there bearing our sins, the sins that I as an individual have committed; that my sins have mingled this dreadful cup; that this blood flows for my redemption and sanctification. This is the great remedy for all errors and weaknesses and false forms of experience among Christians. Every thing pertaining to Christian character meets here with something that can more than subdue it. The great want of the universe is that Christians should meditate on the sufferings of the Saviour. This is the great power of God unto salvation. The object of Christ in ascending the cross, was that he should draw all men unto him.

June 6th. The only source of distress to me, apart from the condition of the world, the only thing wherein faith has failed to perfect comfort, has been a fear of being afraid of men; a suspicion of moral cowardice; an apprehension that this imbecility of the heart which has so constantly hung upon me, would prove a hindrance to my usefulness. To be sure, I always remembered the power of Christ's grace, and that he could remove this too: but still it troubled me, and it seemed the only thing in the way of the Spirit's operations through me. I am convinced that it is all ungrounded; and that Christ can keep me from its influence now and ever. I went to see Mr. Offen, the old infidel (whose book against Thy Holy Word is just out) this afternoon; with him there was a Unitarian minister; and I spent an hour and a half in conversation and controversy with these two. I was as free as in my own room; and felt at the time that I would not be intimidated by any number of infidels. I write this down, lest, when my foolish conscience begin again to terment me with this precautionary fear, I may have wherewith to answer it. My feelings are analogous to those of a child that has been burned; there is the fear still without the danger. I doubt not that there is enough of this wretched weakness in my constitution; but what I know is that the grace of Christ will always be sufficient.

If I attend to the quality of my influence, God will attend to its quantity. This has just been impressed on my mind from seeing the words, If any man desire to be first, the same shall be last of all and servant of all. I had been praying to the Saviour, that, inasmuch as the Christian was in this world for the purpose of showing it, in his own life, what is the power of the cross, inasmuch as the eye of the universe was upon him, to see what this great and crowning invention of God, could do in the way of sanctifying and divinizing corrupt nature, inasmuch as His reputation in this world was committed to the Christian, to me, he would conform me to himself. Then this verse met my eye. I see the unspeakable importance of this instruction. All will depend on this, my being emptied of self. What is it to be last of all? Suppose myself sitting with a goodly company at the banquet of life. I am to be served last. Every body else must be helped before I am thought of. They are to be helped first to kindness. Whatever benefactions are bestowed, must be bestowed first on them. Helped first to honor. Every one must receive praise before me. Helped first to attention. Helped first to ease. Every one must be relieved from labor before me. Helped first to pleasure. Helped first to justice. In regard to all human dealings, and all divine likewise, I must proceed on the principle that they are meritoriously my superiors. And this must not be through affectation or delusion, but through the influence of truth; *i. e.* I must have more knowledge of my sins than those of others. If I do not know them, who will? Let this be thought of. They must be beams to me; those of others, motes. I must be more than last of all; I must be servant of all. I must consider myself a debtor to each, and not merely that others are debtors to each; myself full of debt to each; a debt of love never to be liquidated. Oh what a divine life were this. Last of all and servant of all. Then indeed Christ will be formed in me. Then will God rejoice over me. Then will the Cross be glorified. Then will Jesus see of the travail of his soul and in some sense be satisfied. Oh let me look on this travail of his soul until I shall be absorbed in the one desire of seeing him satisfied. Amen and amen.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

MY DEAR FRIEND,—Will there be room in the solid pages of the *Guardian* for the following lines? There is an echo in them of some of those *Kirttans* of which Indian Christians are so fond. Our Western hymns do not seem to be generally acceptable in this land. Yet these

are Western metres that ought to suit our Native brethren,—especially trochaic metres; for the whole of Tukaram's poetry, unless my memory deceives one, is in trochaic measure.

It will be seen that, in these lines, an attempt is made to present the truth in Eastern forms of thought. I am far from thinking that the effort has been more than passably successful.

J. MURRAY MITCHELL.

15th April 1881.

VICTORY TO JESUS.

1

Victory to Jesus!
Glory to His name
Who from highest Heaven
For salvation came—
Came our souls to rescue
From the cruel foe,
And to God and goodness
Lead from sin and woe!
Chorus:—Victory to Jesus!
This our song shall be;
Victory to Jesus
Everlastingly!

2

We were helpless captives,
Bound in Satan's chain;
All our heart was blighted,
All our life was pain:—
From His seat of glory
Christ beheld our grief,
And His heart in pity
Counselled* our relief.
Chorus:—Victory to Jesus! &c. &c.

3

Not the choirs of angels
Ever hymning praise,
Who with hearts exultant
High His glory raise;
Not the flaming splendours
Of the eternal throne
Dulled the sad, low murmur
Of the captive's groan.
Chorus:—Victory &c. &c.

4

Rose He in His mercy,
Laid His honour by,
Took the sordid vesture
Of mortality,—
Nor alone the vesture,
Took our nature true;
Son of God most mighty,
Son of Adam too.
Chorus:—Victory &c. &c.

5

Call Him man of sorrows!
Fount of healing call!
King, and Priest, and Prophet,
And our all in all!
From no burden shrinking
Which our help demands,
Lo! the Cross He welcomes
And the pierced hands!
Chorus:—Victory &c. &c.

6

Died—the Lord of Glory,
On the shameful tree,—
Died, a Lamb most spotless,
Even for wretched me;
Yea, the world's transgression
On that Cross He bore,
And His blood-bought people
Won for evermore.
Chorus:—Victory to Jesus! &c.

7

Prince of life, the victor
Burst death's iron band,
Calmly reascended
Up to God's right hand:
There with power out reaching
To remotest space,
Reigneth He immortal,
Reigns in boundless grace.
Chorus:—Victory &c. &c.

8

Hasten, Indian brothers!
To His blessed feet;
Touch the golden sceptre *
Bend with reverence meet,—
Till, like waking thunders,
India's hymns shall rise,
And in shouts of rapture
Rend the gladdened skies!
Chorus:—Victory &c. &c.

9

On then, Christ's own soldiers,
Conquer in His might!
Roll away the darkness,
Shed abroad the light!
Soon shall stream the radiance
To earth's ntmost end,—
Glory beyond measure,
Glory without end.
Chorus:—Victory to Jesus!
This our song shall be;
Victory to Jesus
To eternity!

* "After the counsel of His will," Eph. i. 11.

DEAR SIR,—We hope to publish our Second Report soon. But we shall be glad if you publish for the benefit of your many patrons who have from time to time taken a very practical interest in our work the following summary of the finances of the "Telugu Mission" and the "Christian Orphanage" for the year ending March 12th 1881.

We comprise altogether Missionaries...	3
Superintendent and family	6
Moonshee and family.....	3
Cook and family	5
Peon and family.....	3
Orphans	64
Total souls...	84

The finance statement shows how God has provided for us all during the year.

EXPENDITURES.

No.	ITEMS.	Rs.	A.	P.
	Orphanage.			
1.	Grain and Sundries	962	1	10
2.	Contingencies.....	199	3	7
3.	Superintendence	231	2	6
4.	Percolator	99	8	0
5.	Moving.....	104	12	0
6.	Building	101	0	0
7.	Final Report	125	0	0
		1822	12	0
	Mission.			
1.	Food.....	349	7	11
2.	Contingencies.....	95	6	4
3.	Servants	201	0	11
4.	Purchases in Hyderabad	232	15	2
5.	Moving	181	3	4
6.	Building	65	10	9
7.	Traveling Expenses	128	0	0
8.	Expenses in Hyderabad	171	0	0
9.	Funeral Expenses	13	0	0
10.	An Organ	72	0	0
11.	A Cow	10	8	0
12.	Book Account.....	72	0	0
		1592	4	5
	Total Expenditure...	3415	0	5
	Total Receipts.			
	In Cash	3424	0	5
	In Kind	460	0	0
		3884	0	5
	Balance Cash end year...	9	0	0

Mylarum, C. B. WARD.
April 15th 1881.

NOTICES.

WE have received from M. P. Kurrachee, for the Curreemnugger Christian Orphanage, Rs. 300; Am. Mission Orphanage, 100; Eropean and Eurasian Poor Relief Fund, Bombay, 50.

* Esther v. 2.

RECEIVED for House of Hope from R. P. Rs. 200.

M. E. appointments for to-morrow: Grant Road Church, 8½ A. M. Jacobs; 6. P. M. Shreves. ——Dean Lane, 11 A. M., Shreves; 6 P. M., Jacobs.——Mazagon, 11 A. M., Smith; 6 P. M., Bowen.

Epitome of News.

SATURDAY, APRIL 23.

—*Bombay Gazette*: "Things looked so serious at one time yesterday in connection with the Bheel movement, that, the 1st Calvary and the 11th N. I. were under orders to leave Poona this morning. We are glad, however, to hear that further information has led to the countermanding of these arrangements."

—*Times of India*: "The following strange story, which shows the necessity of reform, at all events among one class of the native community, comes to us from unimpeachable authority. A wealthy Borah died recently, not altogether in sanctity, for he had led a dissolute life and had incurred the displeasure of the priests of his caste. His family, and especially the ladies of his household, were, therefore, all the more anxious for his eternal welfare; and according to Borah customs, the widow went to the Mullah to obtain the usual letter of introduction to the Mullah's "Brother Gabriel," who holds the post of archangel in heaven. The Mullah, however, was stern and not easy of access; and when an interview was finally granted he told the widow that owing to the wickedness of the departed, it would be a difficulty, and certainly a very expensive, job to propitiate Gabriel. However, he agreed at last to give the necessary letter of introduction. In this he asked "his brother Gabriel" to take good care of the old Borah, and as a reward for "good behaviour" during lifetime, to grant him among other favours a bungalow and a pomegranate tree. For this important and useful letter the Mullah charged the modest sum of ₹ 500. The widow hurried home, tied the letter round the neck of the departed, and buried the corpse at one. The Borah's son, a sharp young lad, whose intellect had been sharpened by an English education, did not, however, approve of the loss of ₹ 500. He surreptitiously removed the letter of Gabriel and kept it by him for six months. He then endorsed it, in a clever imitation of his father's handwriting, making the defunct Borah say that having arrived in heaven and having duly presented his credentials to the Archangel Gabriel, Gabriel, instead of allotting him a separate bungalow and a pomegranate tree, had given him nothing but abuse. Armed with this letter, the lad visited the Mullah and told him he should invoke the aid of the police for breach of contract unless the ₹ 500 was restored forthwith. The money was paid. The facts come, as we say, from an unimpeachable source, and the custom is said to be general amongst the Borahs—one of the astutest classes in Bombay."

—Same: There was a stupid accident to the mail train from Bombay to Baroda on the 19th instant. The pointsman at Baroda station forgot to move the points: the mail train ran right into the luggage train; and eighteen persons, including Lieutenant Carleton, of the 4th Queen's, were more or less injured. The mail train was fortunately only going six miles an hour; but even as it was, the two engines were considerably damaged. The pointsman should be tried criminally.

MONDAY, APRIL 25.

—The report of Archbishop Steins' death is said to be incorrect.

—Mrs. STONE, a lady in Massachusetts, in administering her husband's estate has recently given away the sum of $1,793,292, largely to

educational institutions, a record of judicious munificence almost unparalleled.

—*Lucknow Witness*: "Mrs. Amanda Smith arrived in Calcutta from Rangoon on the 11th inst. and the same evening at the special request of the Chairman, she spoke briefly, but very pointedly and effectively before the Missionary Conference. On Wednesday evening she spoke to a large audience in Wellington Square, on Good Friday she took a prominent part in the all-day service held in the Methodist Church, and spoke again in the same church on Sunday evening. On Saturday evening she spoke to the Bengalee Christians of the London Mission, Bhowanipore, and during the present week we believe her time has been fully occupied in speaking at various places in Calcutta. Her present purpose is to return to England about the first of May, and go thence to Liberia in West Africa, but the call for her services in India is so loud that she may possibly remain longer than she had intended before coming to Calcutta. We are glad to hear that the out-door services in that city have increased in interest in a marked degree during the last week or two."

Tuesday, April 26.

—The authorities of the different railways between Peshawur and Bombay have, it is stated, agreed to sanction a free pass over their respective lines for an interpreter to accompany bands of 25 or more pilgrims from Central Asia, proceeding to Mecca *via* Bombay.

—The following are some particulars of the outbreak amongst the Bheels :—On March 26th, a body some five hundred Bheels attacked the thannah at Baripal, a village twelve miles south of Oodeypore, on the Khairwarra road. Including the subordinate officer in charge of the post, the garrison consisted of only twelve men. Afted fighting for an hour, their ammunition failed, aud the place was carried by the Bheels, who put to death every man of the garrison. They next went on to the residence of an Abkari contractor, who had made himself obnoxious to them, and killed him, together with his brother and three female members of his family. Of the Abkari contractor's family, only three escaped—a boy of 8, an infant daughter, and the contractor's mother. The bodies of the thannahdar and of the women were sujected to terrible indignities, such as the Bheels have not been known to practise for at least a generation. As soon as the news reached Oodeypore, a body of troops was despatched against the Bheels. This force entered the hills and had a few successful skirmishes with the rebels, but it would appear that, like the affair at Rumpa, it is easier to rouse the hill-men than to pacify them.

—Before the emancipation of the negroes in America, the croaking prophets of reaction predicted with wonderful unanimity that the South was ruined, because Quashee would never work without the whip. *Truth* notes that though twenty years have not passed since then, the free negro raises from 250 to 400 lbs. of cotton per acre, where the slave only raised 150 lbs. Last year the cotton crop of the South was worth £120,000,000.

—According to the French *National*, Paris is suffering under an epidemic of crime, the severity of which is without parallel in any other European capital. It is estimated by persons in authority, who have made the criminal statistics of Paris their special study, that between seventy and eighty thousand professional law-breakers are now at large within the precincts of that city, about twelve thousand of whom inhabit the Quartier Batignolles-Clignancourt-Montmartre. While the number of resident malefactors has been, for some years past, steadily increasing, the average of their age has considerably diminished. It would appear that the majority of homicides and robberies with violence of late committed in the French capital owe their perpetration to youthful desperadoes who have not completed their twentieth year. All the prisons are crowded, and the Parisian police display laudable activity in executing raids, daily and nightly, upon the districts specially affected by the criminal population. Yet all the exertions of the authorities to grapple with the gigantic evils resulting from the gravitation to Paris of burglars and thieves from the provinces have hitherto failed to meet the exigencies of the situation. Paris, says the *National*, is now, as far as the lives and property of peaceable citizens are concerned, the most unsafe place of residence in the whole civilised world.

—Mr. Rivett netted over Rs. 10,000 a year from his connection with the Umballa Sweep.

—Sergeant Londrigan died of heat apoplexy at Poona, on the 22nd.

—Press Commissioner: In January, 1880, a British Indian subject, named Omar Mohammed Scindee, was seized in the streets of Jedda by an officer of the Persian Consulate-General, in consequence of some quarrel in which he was engaged with a Persian. He was taken before the Persian Consul and flogged in his presence. From information received by the Government of India, it appears that her Majesty's Minister at Teheran represented the matter to. H. H. the Shah of Persia. The Persian Government, after holding an investigation into the matter, summarily dismissed the Consul-General from the Shah's service, severely censured the conduct of their Ambassador at Constantinople, who had supported the Consul-General at Jedda, and ordered the latter to pay to their Ambassador at Constantinople £100, as compensation to Omar Mohammed for the outrage committed on him.

—Same: From Oodeypore it is reported that the negotiations between the Bheels aud the Durbar have concluded satisfactorily. The advance of troops has been countermanded.

—*Record*: On Tuesday night a numerously-attended meeting was held in the hall at Mildmay park to consider the duty of the English people in relation to the opium trade. Mr. J. W. Pease, M.P., who presided, said he found himself in a somewhat more conspicuous position than he had bargained for when he was looked up to as the leader of a national crusade against the trade in opium because he had undertaken to bring forward a Motion in the House of Commons on the great question which had brought them together that evening. He had already taken some steps in the matter, inasmuch as last year they hsd a discussion on the subject in the House of Commons, although, as far as the Government was concerned, the debate had a very unsatisfactory tone and ring about it; but it was one of those questions on which the attention of the people of this country had become concentrated, as dealing with an evil which they had resolved to wash their hands of. The Chairman proceeded to criticize the most plausible of the arguments used by the apologists of the trade, and expressed his firm and unshakable conviction that a public sentiment against it was rising which it would not be easy to stifle. Cardinal Manning, with whom he had that day had an interview, had avowed the deep interest he felt in the matter, and had promised to do all he could to help forward the abolition of the traffic. The Bishop of Durham also, his own diocesan as he might call him, had promised to move in the matter, and they might therefore hope that a vigorsous and united effort would be made to put an end to the scandal. The Rev. D. Hill, Wesleyan missionary from China, in the course of his address, mentioned that 160,000 persons had been carried off in that country in the space of a single year by opium sucide. Mr. W. Fowler, M. P., said that in 1870 he had taken part in a Parliamentary debate on this question, and it was humiliating to think that now, after the lapse of a whole decade, there was the same helplessness in dealing with this crying evil as there was then, The meeting was also addressed by Dr. Maxwell, medical missionary, and by other speakers.

—*Overland Mail*, April 8: Amongst the deaths recorded this week are:—Sir P. de M. G. Egerton, M.P.; Major T. Austin; Admiral Wigston; Admiral J. T. Talbot; Archdeacon Cleugh; Lady B. Murphy; and Lady Gordon.

The Grand Duke Nicholas Constantinovitch has been arrested and interned on suspicion of being engaged in political intrigues in favour of his father; the Grand Duke Constantine.

—The Dean of Chester, speaking at the annual meeting of the Chester Diocesan Deaconesses' Institution, said the new translation of I Timothy iii. 11 whould show that in the ancient Church the word "deaconess" did not mean merely the wives of deacons, but a separate organisation of women deacons. Had this passage been so read heretofore, the English people would not have so long allowed that ancient institution of the Church to remain in abeyance.

—During the few days that the racing season has been in progress, three jockeys, gentlemen or otherwise, have been summoned before the stewards on a well-grounded suspicion of foul riding. Whether this proves an increased disposition on the part of some Turf men to seek success by devious courses, or whether it should be taken to imply that stewards of race meetings have opened the season with a determination to do their duty, cannot be said; but it may be hoped that the latter is the correct explanation. A well-planned *coup* on the race course is one of the most remunerative of speculations.

Wednesday, April 27.

—The Str. *Ravenna*, with English Mails, left Aden for Bombay, Tuesday 3 p.m.

—A Persian official was to leave Teheran on the 9th instant for St. Petersburg. accompanied by a numerous suite, with presents from the Shah to the Emperor and Empress of Russia. To the former the Shah sends a sword of the value of £8,000, and to the Czarina a magnificent turquoise ring.

—One of the six persons charged with the assassination of the late Emperor of Russia was Sophie Looffa Peroffski, twenty-seven, described as a gentle-woman. She is, or was, for the murderers have since the mail left been executed, a lady belonging to the highest circle of Russian society, a kinswoman of the late Count Perowski, Minister of Domains under Czar Nicholas I. Her father was Governor of St. Petersburg at the beginning of the reign of the late Czar Alexander II., while one of her uncles is an attaché to the Grand Duke Alexis. Her father discovered one fine morning that his highly-cultivated and beautiful daugher had left her home. He sickened from that day, but when he subsequently learned that she had associated with the notorious Hartmann, he lost his reason. He is probably incapable of knowing her further descent in crime. She was one of the 193 Nihilists condemned in 1878, but conviction was not brought home to her, and she escaped.

—Mr. M. D. Kavanagh, perhaps better known as "Counsel for the ex-Gaekwar," has addressed a communication to the Viceroy, submitting that the installation of the boy on the gadhee of Baroda was contrary to the treaty engagements between the British Government and the Baroda State, and the sunnud by Earl Canning to the Gaekwar, dated 11th March, 1862, and was opposed to the precepts and directions of the Hindu religion and Hindu Laws, and further that the boy is neither legitimately nor illegitimately connected with the house of the Gaekwars of Baroda.

—S. J. Padshah in the *Bombay Gazette*: It is true that I am a Pantheist. I *do not hate* the Avesta. On the contrary, my veneration for that sacred fragment—for it is a fragment—is great. I value it and cherish it as I cherish and value the sermon on the Mount, the Vedas and the Dhammapad. My contributions to the "Theosophist" on Zoroaster and his religion will sufficiently prove it. But I cannot help asserting once more that the Avesta as interpreted by Spiegel, Haug, Bleech, and Brown on the one hand, and Mr. Kama and the

dustoors on the other, is full of contradictions. No monotheists can reconcile them. Again, there are passages which have been left unexplained and untranslated. Why? Because pantheism alone can dissipate the obscurity o. the Avesta and reconcile the contradictionsf Say, rather the contradictions do not exist for the pantheist. I am prepared, if challenged, to prove that the Avesta teaches pantheism of the highest and purest character. But where is the Parsee who will dare look truth in the face and be not branded as a non-Zoroastrian and a hater of the Avesta, as I have been branded by the lighted end of a "Cheroot?"

—Fossil Men.—Dr. Southall of Virginia read a paper before the Victoria Philosophical Institute, London, on the 17th of January, in which he showed that the evidence brought forward in support of the supposed existence of man in America in Pliocene times was wholly untrustworthy. His conclusions were supported by the Duke of Argyle, Principal Dawson of Montreal, Professor Hughes of Combridge, Mr. Hall, F. R. G. S., who had examined the evidence on the spot, and several other gentlemen. In connection with this subject we may remark that Pro. O. T. Mason of Columbia College says in the American Naturalist that Principal Dawson has, in a recent work on "Fossil Men," presented the brachy-chronic or short-time view of archæology more forcibly than even Mr. Southall, or any other recent writer who has made the attempt.

—*Echo*: The duty on wedding rings is 17s. an ounce, and the revenue derived therefrom is about 20,000*l*. per annum. The fashion of wearing very thick wedding rings has greatly increased the revenue of late year—viz., from 6,000*l*. to 20,000*l*. In no other country in the world is a wedding ring taxed.

—*Missionary Herald*: At least twenty-nine commercial or exploring expeditions, to say nothing of missionary parties, are now moving from various quarters towards the interior of Africa. Business enterprises are being inaugurated, new lines of steamships established along the coast, and scores of commercial and scientific stations have been permanently occupied in regions which heretofore have rarely been visited by travelers. The Christian church in its various branches is doing much for the opening of Africa, but she must bestir herself greatly if she is to be in advance of commerce in reaching the native populations of the interior.

—Same: Mr. Schauffler of Brunn reports that the Austrian Ministry has rejected his appeal against the action of the local authorities forbidding him to read the Scriptures, or pray, or make an address at the grave of a member of his congregation. The government will not admit the ministerial character of our missionary, as he belongs to a non-recognized church, and when he, therefore, falls back upon the acknowledged right of private citizens to speak at the grave of their friends, the government thereupon asserts that he is not a private citizen, but is known as a minister of a church. It is evident that the Austrian Ministry will not allow any questions of consistency or law to stand in the way of their purpose to suppress religious liberty throughout the empire.

—Same: The condition of the Christian population in the Turkish Empire is sad enough at present, yet bad as it is there is some change for the better in the Turk's treatment of Christians. The latter are now at liberty to bury their dead without let or hindrance, while formerly a special permit had to be obtained from Constantinople for the burial of any Armenian. Mr. Knapp, of Bitlis, sends us a translation of such a "burial permit," granted 170 years ago, but recently discovered in that city. It is addressed to the Armenian bishop, and reads as follows: "To the wearer of Satan's crown, and of the tar-black clothes, a castaway from the gate of heaven: Thou infidel teacher: One of your nation has died. You have asked permission to bury him. According to the requirements of the Koran it is not necessary to bury the body in the earth, but to avoid the stench of putrefaction on the earth's surface dig the grave deep, fill the earth upon the body, and stamp it down well." If the Turk now has not much love for Christians, he certainly has less of contempt.

—A missionary of the Baptist Board at Toungoo writes: "I have organized our jungle work anew, and our forty-three native preachers are doing what they can to win men into the kingdom of Christ. I am proud of our corps of native preachers. They are a noble set of men. I hear excellent reports from all parts of the field. A new village sent in a delegation at the beginning of the week for us to come out and destroy their charms, etc., used in the worship of the *nats*; for they wanted now to worship God, as they were sure our God was the true God."

—*Word and Work* on the Young Men's Chr. Association: We may indicate two present questions, the one of doctrine, the other of duty, in which we expect them to give no uncertain utterence. No one can deny that the atonement for sin made by the offering of the body of Christ once for all is the very foundation of Christian belief. That doctrine has been recklessly, if not even rudely assailed in our own day, and on some occasions a press that claims a right to the Christian name has not scrupled to use language concerning it at once dissentient and disrespectful. We are confident that no teaching on this theme, either opposite or doubtful, shall be allowed to find voice in Exeter Hall. That noble building has been preserved to us for Christian uses; and unchsistian thought and dogma must seek a sphere elsewhere. Then, in the matter of amusement, we frankly admit that not only young men, but all men have a right to legitimate and wholesome recreation; and for this special provision has already been made in this worthy Christian home. But we are confident that the "Church and Stage Guild" would not find welcome under its roof. Notwithstanding all the plausible modern arguments in favour of theatrical amusements, the present condition of the theatre, which provokes the censure even of the secular press, warrants the strong antagonism both of Christian thoughtfulness and of Christian instinct to this decidedly worldly and enervating diversion.

—Mr. Geo. Pearse writes from Algiers in *Word and Work*: When here nearly six years ago we took great interest in them, and penetrated one or more of their villages, and now, thinking it to be the Lord's will, we have given up our apartments in Paris and taken some here in a little suburb just out of Algiers; and we are urged to begin work in this town, where there are some thousands of Kabyles to be found. They may be called a nation, as altogether their numbers amount to 2,000,000, and no attempt has ever yet been made, so far as I know, to put Christ before them. I am working away at the language, and have the third chapter of John's Gospel translated into Kabyle in Romanized colloquial. They have no alphabet, and no written language; hence there is some difficulty. They are all Mohammedans; but their civil and social life is not based on tha Koran, but on their ancient traditions, before they were subiected by the Arab invasion. I write this that I may enlist your prayers, that He who "hath the key of David, who openeth and no man shutteth, and shutteth and no man openeth," may set before us an open door amongst these dear people, and that we may be instrumental in calling out His own to the praise and glory of His grace.

Thursday, April 28.

—*Christian*: Mr. William Hoyle, the eminent statistician, has reckoned up "the nation's drink bill for 1880," and gives the sum total, in a letter to the *Times*, as £122,279,275, being a decrease in consumption, as compared with 1879, of £5,864,588, or 4.6 per cent. He attributes the decrease partly to the depression of trade, and partly to the altered fiscal arrangements in the collection of the revenue, and says, "There is enough to cause the fear that if trade and commerce should fully revive there would be some considerable increase in the intemperance of the nation, unless there be some change in the law so as to reduce the temptations to intemperance which so widely prevail."

—Same: Glowing accounts continue to come to hand of the mighty work of grace at present going on in all parts of the Wesleyan Church. In the Mostyn-road Circuit, Brixton, a grand wave of revival has been experienced. Over 200 persons have found salvation and joined the churches within the last few weeks; at the same time, 300 young people who have given themselves to the Lord are meeting in junior classes under the care of efficient leaders. In the old City-road Chapel glorious scenes have been witnessed lately, as many as fifty on a Sunday night coming out as seekers of salvation. At St. John's Chapel, Clerkenwell, as well as at City-road, large mission bands are doing most efficient work, and continually have the joy of winning souls. In the Kirkgate Circuit, Bradford, a mighty ingathering has followed the devoted labours of the ministers and local preachers since the commencement of the year, and no less than 314 adults have given in their names as having decided for Christ. At Darlington, the Lord has graciously heard the prayers of his people, and at a revival mission held in Bondgate chapel, 130 persons have professed to find the Saviour.

—*Daily, News*: "The Salvation Army has got into trouble in Paris as well as in Basingstoke. The papers recount that a room at No. 64 in the Rue d'Angoulême, in front of which a lecture of the Salvation Army was placarded, became suspected—nobody knows why—of being a nest of Jesuit conspirators, meditating the overthrow of the Government. Crowds assembled nightly before the doors, and at length the Commissary of Police, M. Joyeux, by order of M. Andricux, the Perfect of Police, turned out the congregation and declared the place closed. There was a miniature tumult, with some broken heads and some broken windows and a few arrests."

—*Times of India*: We hear by the last mail that the "Army Coffee Taverns" movement has developed marvellously within the last few weeks. Premises have been secured in Buckingham Palace Road for the London garrison, and a sub-committee, composed of officers of the Brigade of Guards, has been appointed to manage it. All true friends of the British soldier cannot fail to wish well to a movement so eminently calculated to aid the military authorities in rescuing "Tommy Atkins" from the baneful influence of the public house. It is a recognised fact that we cannot make a man moral by Act of Parliament; and it may be accepted as an equally well-admitted truth that we cannot make the British soldier sober by making it a punishable offence to be seen entering a public-house if such an order could be legally published. We can, however, open a new door to him, a door leading to a better place, where he can obtain refreshment without becoming intoxicated, and where he can take his family without subjecting them or himself to that contamination which is the necessary accompaniment of a drinking shop. The promoters of this excellent movement have a powerful enemy to fight against. The Licensed Victuallers have ere this carried a general election, and they have enormous funds at their back. The committees of the Army Coffee Taverns, therefore, have need of funds, and we appeal to the army in India and to all soldiers' funds in this country to do something more than wish well to this admirable movement.

—The *Pioneer* gives prominence to the statement that "one evil effect of the Umballa Lottery was the demoralization of many post-office officials, who levied black-mail on the letters addressed to Messrs, Simpkin and Company."

—*Times of India*; Kurrachee: Mr. Wood-

stock, the chief officer of the steamer Calcutta who was tried for causing the death of a native labourer by pushing him into the hold of the vessel on the 14th instant, was acquitted to-day. The charge was pronounced a trumped up one by the magistrate.

—The population of Hyderabad, with Chuddurghaut, is 263,005.

—*Times of India*: Mr. William Martin Wood leaves the shore of Bombay by to-day's mail steamer, and retires to his native country for good. Mr. Wood's journalistic career extends over a period of fifteen years.

—Bhageerthee *alias* Essoo, aged 20, residing in a chawl situated at Cupper Gully, in Khetwady, was on Tuesday morning stabbed by her husband with a knife in several parts of the body. She was removed to the J. J. Hospital for treatment, and being in a precarious condition, Mr. Dosabhoy Framjee took her dying declaration yesterday.

—A correspondent of the *Pioneer* writing from Tank gives an interesting account of the way in which the Waziris in their recent raid respected the Dispensary and residence of the Rev. John Williams, the C. M. S. Missionary, though by some of the raiders, to whom he was unknown, some mischief was done—this, however, was promptly put a stop to by their leaders. Mr. Williams has evidently a great reputation as a medicine man amongst these wild tribes, as many as 8,000 patients having been treated by him in one year, and it is pleasant to read of their gratitude at a time when greed for 'loot' and destruction might have rendered them oblivious of past favors.

Mr. Williams' work has formed the subject of interesting notices in various Missionary Reports; he comes from Goruckpore, where he was educated by the Rev. H. Stern, of the C. M. S., and was sent to Tank some twelve years ago.

—*Spectator* (Melborune): Another of the "pioneer missionaries" of the Wesleyan Methodist Church in Polynesia has "entered into rest." The Rev. John Thomas died on Saturday, 29th January. It will be fifty-five years in June since Mr. Thomas landed in Tongatabu. Since then "what has God wrought" through the agency of the Wesleyan Methodist Church in the Friendly Islands! In the Minutes of the British Conference for 1826 there appears this record—"Tongatabu, five members." In the Minutes of the New South Wales and Queensland Conference for the present year the returns for the Frienldy Island are 7919 members and 18,750 adherents. Mr. Thomas has lived to a good old age.

—*Dnyanodaya*: Last week we omitted to mention the baptism of an educated and promising Brahman young man, named Mr. Govind Narayan Káné. He was educated in the Robert Money School and the Free General Assembly's College here. He was a conscientious and zealous member of the Prarthana Somaj. He recently compiled and published a short account of the life and labors of Lord Bacon which was well received by the public. He was baptized by Mr. Appaji Bapuji on Sunday the 17th instant. Our earnest desire and prayer is that he will continue to grow in grace and be enabled to endure to the end.

Friday, April 29.

—*Bombay Gazette*: Mr. Bradlaugh is not the only member of the House of Commons whom one would rather see affirm than swear.

—Press Commissioner: From South Afghanistan it is reported that the evacuation of the territory was completed on the 27th. The march from Kandahar has been entirely uneventful; there was no difficulty as to transport or supply. All the posts are left in charge of the Ameer's officials.

—The following appears in the *Madras Times* of the 27th inst.:—"As we go to press intimation has reached us that Lieutenant Fletcher stabbed himself in the Madras Club, death being instantaneous. An inquest was to be held."

—Mr. Thomas Margoschis was tried at the Madras Sessions on Tuesday with culpable homicide amounting to murder in causing the death of his servant Pauliam by shooting him. The jury acquitted the prisoner on the ground of insanity. The Judge ordered his detention at the Lunatic Asylum.

—The trade route from the Irrawaddy to the Yangtze has, a China paper says, been successfully traversed by Messrs. Soltan and Stevenson, of the China Inland Mission. These gentlemen left Bhamo, in Burma, in the latter part of November last and reached Ichang on the 14th March. This is the first time European have successfully penetrated to the heart of China from Burma.

—Deaths last week, 439.

—*Times of India*: The letter from our Khairwarra correspondent is most satisfactory. Not only is the Bhheel outbreak at an end, but the movement seems to have been entirely aimed at the Oydeypore Government, and to have had no aggressive meaning as against the paramount power. One the contrary the Bheels afforded every facility to the English officers who came down to enquire into the cause of the quarrel, and even allowed free passage of the Imperial mails at their suggestion. The grievances seem to have been purely agricultural, and have been amply redressed. Nothing, it may be noted, has transpired to connect the disturbance with the late census.

Selections.

THE HOLY SPIRIT'S WORK.

BY M. J. F.

The dispensation of the Holy Spirit to my own soul marks an important era of my life. It is only a year and a half that I have been acquainted with it; that is, as a special factor in helping me in a life of obedience. I had found, during the twentyfour years of my Christian life, that the roots of sin were still remaining in me. While my feet were planted on the rock Christ Jesus, and I found a delight in the service of God, yet I saw that my Christian expeirence did not correspond with the Bible one. I was not being kept in "perfect peace;" there was not a "fulness of joy." I could not say that sin had no dominion over me, for I found the roots of sin were there. There was the root of unbelief, which did not entirely take God at His word, and appropriate that word to my own wants. The root of insubmission, which could not always say "God's will is sweet." The root of selfishness and self-love, which led me to think more highly of myself than I ought to think. The root of irritability, which under sudden provocation would cause me to speak hastily, occasioning hours of bitter regret. I found I could not say I "always triumphed in Christ;" that I was "more than conqueror through Him." And I saw plainly that I could not *grow into it.* I had faithfully tried that for twenty-four years, and had not succeeded. No more could the weeds in my garden grow into beautiful rose-bushes, than I could grow into what God wanted me to be. I must either *root out* the weeds myself, or get a gardener to do it for me, for they choked the plants that were already there. I was at length taught that the *Holy Spirit* was that gardener! that He would root out the roots of bitterness and sin, and plant instead His own beautiful plants of "love and joy and peace and gentleness, goodness and faith." The Lord graciously led me to the Old Orchard Faith Convention in July, 1879, where, after making a new and entire surrender of everything to God, I received, by faith, that "other Comforter," as the indwelling, abiding Sanctifier, to purify my heart, to cleanse it, to sanctify it, to fill it with all the fulness of God." He soon began to notify me of His presence, and manifest His working, and *very precious* have been these months of His abiding! He has shed abroad in my heart a degree of love I never had before. He unfolds the Word of God wonderfully. He takes of the things of Christ and shows them unto me, and reveals Christ Himself. He quickly comes to my aid under any provocation, and gives feelings of calmness and patience, to meet temptation with resistance.

All this, and much more, has come from that act of entire consecration and faith. and still the blessedness goes on! Oh! that all believers would seek for the *Holy Ghost blessing!* a blessing which we are hardly ready to receive at *conversion*, for our justification—the thought that our sins are forgiven, and we are free from guilt and condemnation,—brings happiness enough to satisfy us for a while, and we do not seek a larger blessing. Do not the Scriptures, too, teach us that it is *after we believe*, that we may be sealed with the Holy Spirit of promise according to Eph. i. 13, 14.

One writer says, "The baptism or sealing of the Holy Spirit subdues the power of the desires, and strengthens and confirms the will, in resisting the impulse of desire, and in abiding permanently in a state of making the whole being an offering to God. So if we come short of being established in Christ by this special anointing of the Holy Ghost, we come short of the very cream and fulness of the Gospel."

All honor then to the Holy Ghost—the third person of the Trinity—the "Executive of the Godhead," "who has," according to Dr. Steele, "the signet ring of our glorified King Jesus, and reigns over the family on earth, as the Son of man reigns over the family above."
—(*Times of Refreshing.*)

Miscellany.

—The Rev. Geo. T. Dodds, who accompanied M. Reveillaud in his visit to the Churches of America, writes in the *Free Church Monthly Record* as follows:

I have brought back a reminiscence to this land of the Huguenots, which more than anything else ought to bind France to America and America to France. Again and again M. Réveillaud and I were greeted at the close of our meetings by friends whose words were invariably these: "Sir, I am a descendant of the Huguenots." And then our thoughts went back to the seventy-five thousand martyrs of St. Bartholomew, to the thousands of galley slaves, to the proscribed members of the suffering Church, to the many faithful pastors driven from their flocks and homes and tracked like wild beasts to their hiding-places in the mountains, to that unrelenting furious blast of long-continued persecution that brought battle and slaughter and death, till the faithful remnant of the Church of the Desert was almost swept away from the soil of France. But we saw at the same time in these children of the noble martyrs the proof that the Lord had kept his covenant to the children, while the sins of the persecutors were being visited on *their* children in France. And we were taught in this respect also that the grace of God is greater than this just visitation. Why are colporteurs receiving such a welcome, and meeting with such success in certain districts in France to-day? These districts have been watered with the blood of the Huguenots! Why has God shown that he cares for the great cities of France, some of them the very hotbeds of atheism and crime and revolution? Why has he opened up their populous centres and "faubourgs" to the preaching of the gospel as they never were opened before? It is not only that his people have been praying to-day, but also that when the souls of the martyrs went up from their tortured bodies to their rest in the presence of God, their prayers remained unanswered before the throne. Unanswered but not unheard, for the time had not yet come. Surely it is coming now; surely this is the day of France's visitation, when the prayers of the saints are receiving their answer, when a better day is beginning to dawn on the desolate

land, bringing with it light and peace, gladness and blessing!

—Noticing Dr. Schliemann's Ilios, the *Record* says:

Critics have fastened upon Homer with as much destructive energy almost as upon the Bible. Some have held that there were many Homers; others that there was no such person. The Iliad and the Odyssey have been ascribed to various authors, and a most formidable display of learning has been arrayed to demonstrate the impossibility of the two poems having the same author. Dr. Schliemann has spent years in investigating the ruins of Ilium; he has burrowed and excavated and speculated; he has found the ruins of city above city on the same spot; and although he cannot prove to himself that Homer was an eyewitness of the Trojan war, or that he lived probably about the date assigned to him before modern criticism took the matter up, he has "never called in doubt the unity of the Homeric poems, and has always, with a trifling exception, believed both the Odyssey and the Iiad to be by one author" (P. 517). In his judgment, in which he agrees with Mr. Gladstone, all attempts at disintegrating the Homeric poems have been failures. In the presence of this confession, is it a certain thing that the Bible is not what it professes to be? Are the "much learning and ingeunity" expended upon it, "in which scarcely any two of the assailants agree except in revolutionary and destructive criticism," to be accepted as much else but failures? As regards Homer, the pendulum violently moving backwards and forwards for a century is quietly resuming its original position. Infidelity rages more furiouly against the Word of God, and fiercer passions are aroused, but may not the time yet come when the results of true learning will deal with the Bible as with Homer, and recognise that the task of destructive criticism has been an idle one?

—Same: India is not what it once was, simply the temporary sojourn of highly paid civilians and military men. There is now a mixed multitude of *employés* of all sorts, who can hardly look beyond the horizon of the country, so limited are their resources. Unhappily of late, whatever other attempts have been made by our ecclesiastical authorities to provide facilities for education, the introduction of Wantage and Cowley Sisterhoods has been resorted to. Mgr. Tosi, who styles himself Vicar Apostolic in the Punjab, refers with pride and satisfaction to the success his priests have met with in detaching these women from the last remnants of Protestantism to which they may have clung. We have ourselves recorded the recruits they have furnished to the Church of Rome. What can they teach but virtual Romanism? The merits of the homœpathic system in medicine may be great, but it certainly does not answer in theology. A course of preparation at Wantage forms a gentle but reliable training for Rome, if we may judge by the rapid development manifested under an Eastern sun. "Reception" seems to be the natural goal of such training. There is plainly a necessity for a complete change of policy if, in the matter of female education, Protestantism is to retain its hold upon young European females in India. The exertions displayed in Zenana teaching deserve all praise, and far be it from us to lesson them; but might not those who care so much for the females of India, and who are doing an excellent work among them, organize some scheme for defending or rescuing the daughters of Europeans and Eurasians from the meshes of Romanism?

TELEGRAPHIC NEWS.

Constantinople, April 21*st*: The Albanians are in open rebellion.

22*nd*: News has been received here that Dervish Pasha, at the head of a Turkish force, has fought an engagement with the Albanian insurgents near Uskup. The engagement, which lasted several hours, resulted in the defeat of the Albanians.—Four of the palace domestics at Constantinople have confessed to the murder of the late Sultan Abdul Aziz 4 years ago. This implicates several high officials.

London, 22nd: The Queen has waived her desire for a public funeral to the Earl of Beaconsfield in deference to the wishes expressed in his will. The funeral is fixed for Tuesday next, and will take place at Hughenden.—A convention of one thousand Land Leaguers has decided to refuse the Irish Land Bill unless in an amended form.

Constatinople, 24th: Dervish Pasha has entered Prisrend (situated in Albania, near the Roumelian frontier). The Albanian League has collapsed.

Algiers, 24th: French troops have entered Tunisian territory without meeting with any opposition.—The Bey of Tunis has disclaimed all responsibility for any possible outbreak of fauaticism which may take place in his territory.

London, 25th: Latest advices from Natal state that the demeanour of the Boers is causing anxiety.—The Royal Commission appointed to arrange certain questions in connection with the treaty of peace will assemble shortly.

Algiers, 25th Owing to heavy rains the operations of the French forces in Tunis have been suspended.

London, 26th: Parliament reassembled yesterday after the Easter recess.—Mr. Gladstone announced that he would in a fortnight move an address to Her Majesty the Queen to erect a monument to the Earl of Beaconsfield in Westminister Abbey.—The House then resumed the debate upon the Irish Land Bill. The Right Hon. E. Gibson (Member for Dublin University) denounced the policy of the Government, and an acrimonious debate followed.—A motion for the adjournment of the House until 9 p. m. on Tuesday was agreed to as a tribute of respect to the late Earl of Beaconsfield.—The native Christians of Algeria are excited, and reinforcements of 50,000 French troops are being sent thither to repress any insurrectionary movement.—The funeral of the late Earl of Beaconsfield, which took place at Hughenden to-day, was very largely attended. Their Royal Highnesses the Prince of Wales, the Duke of Connaught, and Prince Leopold were present, besides all the Conservative leaders. The Marquis of Hartington and Sir Vernon Harcourt were also present.—News has been received that a French gun-boat has bombarded and destroyed the Tunisian fort at Tabarca, and afterwards landed troops there.

27*th*: In the House of Commons last night Sir Stafford Northcote introduced a motion that Mr. Bradlaugh should not be permitted to swear. The motion, after some discussion, was agreed to by 208 against 175 votes.—Mr. Gladstone and Mr. John Bright, who both took part in the discussion on the motion, voted with the minority. Mr. Bradlaugh, however, persisted in taking the oath, when his arrest was ordered, which he resisted until the House agreed to a motion of adjournment.—Mr. Dillon threatens wholesale armed resistance against any future evictions of tenants in Ireland.—Her Majesty the Queen will hold a grand review of Volunteers in Windsor Park on 14th May.—Mr. Gladstone has withdrawn the abolition of the duty on silver plate as provided for in his Budget.—Mr. Bradlaugh re-entered the House of Commons this evening, when his removal was ordered, and after a long debate he withdrew.—Latest advices from Algeria state that the French expeditionary force is advancing, and that serious fighting has taken place on the Tunisian frontier with the Khroumirs.

Algiers, 27th: The French troops have occupied the town of Kef in Tunis without meeting with any resistance.

London, 28th: The *Morning Post* publishes a paragraph stating that Sir Stafford Northcote will succeed the late Earl of Beaconsfield as the leader of the Conservative Party.—Mr. Bradlaugh only withdrew from the House of Commons last night on Mr. Labouchere announcing that he would bring forward a Bill regarding the oath. This Bill will give members the option of taking the oath or making an affirmation, and the Government will afford facilities for its passing.—The Transport Malabar has passed the Suez Canal, homeward bound.

PASSANGERS SAILED.

Per Str *Speke Hall*, 23: for Liverpool:

Mr and Mrs Macdonald and four children, Miss Macdonald, Major James and two children, Mr Maurice, Mrs W B Melville and three children, Mrs and Miss Spencer, Mrs Balderston and four children, Mrs Maule and infant, Mrs Miss and Master Greaves, Mrs J S Irvine, Mrs Thomas and two infants, Mrs Hume and two children, Lieut-Col and Mrs Ramsay, Miss Ramsay, Lieut-Genl H E S Abbott, Mr Norman, Miss Norman, Mrs Clarke, two Misses Martin, Miss Nundy, Captain and Mrs Tallan and three children, Captain Garwood, Mr Stacey, Mr J J Laing, and Mr Cowell.

Per P and O Str *Australia*, 28:

For Southampton.—Mr and Mrs W Martin Wood, Miss Wood, 2 Masters Wood, Mrs Joynt and 3 children, Mr and Mrs Alfred King and 2 children, Mrs Coleman and infant, Mr J P Sturrock, Mrs and Miss Fallon, Mrs Hay and infant, Mr and Mrs Solomons and 2 infants, Mr W H Carey, Mr and Mrs Jackson, Mr and Mrs McAkin and 3 children, Master Tyabjee, Miss Keelan, Mrs Lloyd, Lt-Col and Mrs Dickinson, Major D Young, Mr F M S Douglas, Mrs A Anderson, Mr H B Webster, Mr H A Kirk, Mr F Whalley, Miss J S Burnett, Mr and Mrs J Husband, Mr E B Eastwick, Mr Harold Curgel, Mr Cates and infant, Mrs R M B Thomas, Mr D Rynes, Mrs Riley, a lady and friend, two Misses Riley, Master Riley and infant, Mr T Kealy, Mr Ryes, Mr A S Moriarty, Mr John Foord, Mr and Mrs Ferguson and 3 children, Mr W Stokes, Mr W Stokes, Mr and Mrs Dickenson and infant, 2 Misses Dickenson, Master Dickenson, Mrs Forest and 2 children, 2 Messrs Forest, Miss Nash and maid, Mr and Mrs Phillips, Mr John Dawson, Mr and Miss Fenwick, Mr J McKirdy, Mr J Milling, Mr Garraway, Mr F J Underwood, Mrs and Misses Gemmell, Mr and Mrs Martin, Capt Logan, Mr G Stogdale, Mr and Mrs Youille, Mr G R Smithson, Mr and Mrs Queen, Mr Youngman, Miss Brush, Sir Thomas Elder, Miss Elder, Dr H A Davison, Dr Haylock, Mr P M Stein Kellin, Brigadier Surgeon C A Innes, Mrs Kapp, Mrs Carruthers and infant, Mr P M Llewhellin, Dr Livingstone, Miss Dee, Mr Rivers, Mr W D Pullen, Mr Schumacher, Mr Ogrilvy, Mr Spratt, and Mr H Gunning.

For Brindisi.—Mr Douglas Straight, Major Clarke, R E, Mrs Moore Lane, Lt Col the Hon A Fraser, Mr Gay, Dr H P Yeld, Mr T Van Someren, Mr Tyndall and child, Mr N Boydell, Mr Ardaseer Dhunjeebhoy, Major A H S Neill, Mr W Lambe, Mr C J Powlett, Mr H Macdonald, Mr and Mrs Melitus, Miss Amet, Mr Harman, Dr S H Browne, Mr A M Phillips, Lt-Col J C Steuart, Captain Spens, Major J Willoughby, Mr W Taylor, and Mr Kennedy.

For Venice.—Mr G J Evans, Mrs Lawrence, Miss Schwarz, Mr G E Thomas, Capt Savi, Dr and Mrs Hilson, Mr A J Mackay, Mr G L Williams, Mr H Framjee Warden, Major R J B Simpson, Dr Liebschier, Rev T Higgins, Mr and Misses Rhodess, and Brigade Surgeon J A Hanbury.

For Suez.—Mr E A Oldemeyer.

PASSENGERS ARRIVED.

Per P and O Str *Surat*, 26:

From Southampton.—Mr and Mrs Kembell, Miss Tweedie, Captain Heaton, Lieut Vans Agnew, Lieut J H Christie, Lieut F G Johnson, and Lieut F W Parker.

From Brindisi.—Brig-Genl Sir Charles and Lady Gough, Col and Mrs Beauchamp, Mr C Vincent, Major-Gen F T Wilson, Lieut A T Barrow, Captain H G Newcombe, Mr A Craigie, Khan Sahib Sunget Singh, Dadabhai Nowrojee, Mr O'Connor, and Mr Hamilton.

From Venice.—Mrs H C Marshall, Mr and Mrs Mendham, and Mr and Mrs Mackay.

From Suez.—Mr Kennelly.

Domestic Occurrences.

BIRTH.

TODMAN.—April 28th, the wife of H. Todman of a son.

DEATHS.

VANDERHIDE—April 25th, at Dadur, the wife of Mr. P. Vanderhide, aged 26 years.

FRANKS—April 7th, at Uckfield, Sussex, Helen, the beloved wife of T. H. Franks, Commander, B. I. S. N. Co.'s s. s. Canara.

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J. N. C. Beyts, 28th February 1882, Rs. 8-3; John Staples, 15th April 1882, Rs. 7-10; James Staples, 22nd February 1882, Rs. 10-14; J. O. Jones (for postage) 31st December 1881, Rs. 1-2-6; Rev. D. Osborne, 15th August 1880, Rs. 5-1-6; Rev. A. Notrott, 31st March 1881, Rs. 3-3; Henry North, 1st March 1881, Re. 1; Captain F. L. Richards, 30th March 1882, Rs. 7-10.

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